

Intelligence is effort for intelligence.
The quality of effort is not decided by
inheritance of birth but is result of what
is done with birth-opportunity or life. Birth
represents an influence but it is only deciding
to a point. There is modification to be taken
into account.

not in
original.

The wise, cherishing wisdom, choose to
benefit from its strength through a choice
which is denied to none. Not all will be of
surpassing intelligence but it is sufficient to
surpass one's immediate attainment of intel-

ligence. Not even the saint-genius can do
more.

plays by which it is allured and brought to
itself through the urge to experience its
law, its unchanging essence.

The mind's interests generate the construct-
ions of the world it perceives, carve out the
forms seen with the eye, color the things to
which the heart is drawn or repelled through
its need to learn.

Energy of consciousness deals with energy,
bodying it in form, giving it placement in
time-space, seeking to unriddle its unsat-
isfactory half-meaning which is a way to
itself.

Intelligence is act of perception, and all perception is self-perception, the perceiving of the self by the self through its interests whatever their strength or direction.

All interests are by-plays of the mind, the plays by which it is allured and brought to itself through the urge to experience its law, its unchanging essence.

The mind's interests generate the constructions of the world it perceives, carve out the forms seen with the eye, color the things to which the heart is drawn or repelled through its need to learn.

Energy of consciousness deals with energy, bodying it in form, giving it placement in time-space, seeking to unriddle its unsatisfactory half-meaning which is a way to itself.

Not in original.
 Not in original.
 does this
 "itself"
 refer to?

9
~~which is as well the meaning of itself.~~

All is of the self which is mind. All of mind is intelligence which is effort of mind to know itself through its perceptions. A thought has not intelligence; it is intelligence though perhaps not intelligence of the highest degree of in-seeing.

Seeing is in-seeing; knowing is self-knowing; intelligence is all degrees of wisdom of self. All is self though not as selfishness knows it. All is as well mind though not as ignorance thinks of it.

Not in
original.

Intelligence is what it does. Whatever intelligence does it is. What intelligence is is interpretation. What it does is interpret. It explains; it is explanation. It probes; it feels its way; it directs. Intelligence is consciousness. There is intelligence generally speaking, and there is that denomination of intelligence which is called intelligent.

next sentence
for further
position.

←

One works with the material of life which
 The explanation of intelligence is that
 is situation, which is itself as form, as
 it explains by giving direction with the
 environment of life, as intelligence. Intel-
 purpose of understanding. Purpose of intel-
 ligence comes through the mind's plain
 ligence is more understanding which is
 speaking to itself, looking about itself with
 intelligence more grown, more apprehending;
 increasing consideration, constantly reverifying
 it is mind more clarified.
 what it sees to come to a keen focus upon the
 activity at hand, activity viewed as presently
 unrolling occurrence, not in retrospect or
 anticipation.

One works with the material of life which is situation, which is oneself as form, as environment of life, as intelligence. Intelligence comes through the mind's plain speaking to itself, looking about itself with increasing consideration, constantly reverifying what it sees to come to a keen focus upon the activity at hand,- activity viewed as presently unrolling occurrence, not in retrospect or anticipation.

Intelligence may be compared to a compass needle pointing the way to adjustments of understanding that will bring us to a safe harbor in life. But if we fail to develop skill in using it to find direction, we make of intelligence not the practical guiding agent it is intended to be, but just another verbal counter of the exploitable kind. itself in situations to preserve situations or to change them. The effort goes to improve situation, which changes the situation without improving the understanding, thus leaving the situation changed but unimproved.

(But the ^{the} correctness of the (intelligence)
Intelligence is not some ^{occult} hidden,
insulated nucleus or core; it is all the
activities, all the transitory expressions
of mind, all the transitional stages of
growth from the most elementary ignorance
to the highest lucidity, which in turn are
reinterpreted by comparative evaluations of
intelligence which, to distinguish between
values, call a lesser intelligence ignorance
as compared with a greater.

(But the)^{the} correctness of the (intelligence) evaluation is dependent on the perceiving capacity which distinguishes. Only wisdom can judge clarity with criteria of clarity. Only when one is clear can one say: "This is clear and this is unclear." Otherwise, the judgment is an arbitrary statement^{so} as far as clarity is concerned.

To evaluate clarity requires the experience which is clarity. And clarity unadulterate can only have existence in the knowledge personal experience just as all states of understanding and not understanding ~~only~~ exist ^{only} as events of consciousness.

The less clear the intelligence is,
The existence of clarity is a process of
the more it lives to imitate the world. The
continuous examination and verification.
less possessed it is by the world's imper-
Clarity is a special inseeing into knowledge
manence by permanence, the less its condition
which makes the knowledge not only clear as
or as extrinsic information or theme, perception,
subject but intrinsically clear as unego-
very far from the intelligence which is clear,
tistic purpose.

and in which there is more far-embracing exper-
ience than in other and inferior states of
intelligence that make of themselves and on
each other a defense or accus-
ation of themselves.

The less clear the intelligence is,
the more it lives to imitate the world. ^{as ignorance.} The
less possessed it is by the world's imper-
manence as permanence, the less its condition
of intelligence is turned into ^{opaque} ~~total~~ perception,
very far from the intelligence which is clear,
and in which there is more far-embracing exper-
ience than in other and inferior states of
intelligence that make ^{of themselves and an} a defense ^{each other.} or accus-
ation of ~~themselves~~.

not to see the failure
and the anticipated as understanding.

Clarity is neither praise nor blame
The seeing of any goal can only be
but concentration as seeing undistracted by
according to the capacity of the intel-
the personality of ego. It is evaluation
ligence. The capacity is degree of intel-
without other motive than understanding.
ligence and there are many capacities. There
The intelligence does not usually think for
is the intelligence of the theoretical
understanding but for everything else. When
physicist, the teacher (of mathematics),
the anticipated does not take place, the
the surgeon, the nurse, the shoe clerk. All
thinking is emphasized by vexation, by
these capacities deal with intelligence,
efforts to amend the failure, to bring the
deal with abilities of the consciousness.
anticipated about, but not to see the failure
and their usefulness, as actually practiced,
and the anticipated as understanding.
lies in the degree of unegotistic self-
consciousness animating these capacities, of
which
and unegoism views everything with equal
interest.

The seeing of any goal can only be according to the capacity of the intelligence. The capacity is degree of intelligence and there are many capacities. There is the intelligence of the theoretical physicist, ^{of} the teacher (of mathematics,) the surgeon, the nurse, the shoe clerk. All these capacities deal with intelligence, deal with abilities of the consciousness. And their usefulness, as actually practiced, lies in the degree of unegotistic self-consciousness animating these capacities, ^{of} ~~And~~ ^{which} unegoism views everything with equal interest.

In studying the star, one studies oneself
Thinking that has clarity, that is of the
through the star. In studying medicine, or
clarity of intelligence, is an intense self-
politics or agriculture or banking or glove-
questioning. In the study of the star, the
making or religion, the environment of
earth, the atom, of anything, the conscious-
~~appraises and forms an appreciation of~~ through
ness ~~appraises~~ itself through the subject
which the interest individually works. In
of the thing seen, the interest, the thought
studying anything, the consciousness studies
sensed, which ~~is~~ the capacities of the
itself through various media; it studies the
consciousness wondering and studying and
meaning of its perceptions and perception
attempting to enter the meaning of its
itself. Studying, observing, learning is
perceptions, of perception.
effort of consciousness attempting to make
itself full consciousness.

The specialized, detailed, and exclusive pursuits of the consciousness are interests, are the material through which it works; and interests aim exclusively at the full self-knowing of the consciousness.

In-seeing goes, what pattern the in-seeing takes. The quality of interest is through the experience of interest and the summing up of accumulation of experience. Quality of interest determines clarity of interest in relation to the consciousness as consciousness is all that is and is involved.

The state of the consciousness is through interest and the results of continued interest. It is the consciousness experiencing insight. Consciousness is in-seeing, and interest is how this in-seeing goes, what pattern the in-seeing takes. The quality of interest is through the experience of interest and the summing up of accumulation of experience. Quality of interest determines clarity of interest in relation to the consciousness as consciousness is all that is and is involved.

Intelligence is for those who would explore the unlimited opportunities for growth of attainable by all. This opportunity is as gold taken from a deep vein and brought to the light, to the consciousness, where it is used and conserved from day to day, from hour to hour, from moment to moment, by vigilant the living. Growth which gives one the strong background of feeling-reason is continually re-earned through the immediate care one gives to it. In the doing of this, there is rest but not relaxation into indifference or forgetfulness. always a stage of acute pain and anguish. During this period, the ego is ground into the flour with which they make the bread to sustain them under any and all circumstances, even those considered evil by the many who in ignorance perpetrate the evil. By doing so, the intended sacrificial victims escape their persecutors, and the punishment meant for them is meted out to those who have steeped the hemlock in the cup.

The intelligent, the ^{life-furthering} mother-father spirits
 of humanity voluntarily undergo periods of
 effortful preparation before they arrive at
 the wisdom which they bequeath to the infant-
 souls; before they understand that life is an
 apprenticeship in the service of the highest
 Self within ^{each} them; before they arrive at the
 condition where thought, feeling, conduct,
 life, are directed to good sought for its own
 sake. They awaken themselves from the protean
 illusions of ego although it is understood that
 preceding their ^{voluntarily} ~~gratuitously~~ given efforts,
 there is always ^{the} a stage of acute pain and
 anguish. During this period, the ^{I I} ego is ground
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knowledge which I find so intriguing and valuable that I feel strong
to acquire, hearing him say: But the privilege of emancipating the self
from ignorance is for all. Though we may procrastinate and repeatedly lapse into old habits of
wilfulness, again and again we are goaded on by
Necessity necessity until externally imposed discipline
arising out of the substrate of experience is
no longer our only stimulus for growth.

Let us assume that I have a master who instructs
me. He presents
other approaches, by different channels, he leads me to that same
knowledge which previously I had failed to assimilate. He speaks of
old things but uses other expressions to convey them to me so that
all seems new, even the state I had known too casually before.

Such are the conditionings of experience which, even as that master,
speaks to us in diverse ways of the myriad permutations of wisdom which
are for all.

Is the thing we call night is, for the present order, a beneficent
lessening of the thing we call day - a diminution of light advantag-
ous to that which requires alternating periods of activity and release
from that activity - so is ignorance the lessening of wisdom. Ignorance
is evil which, arising from the dispersal of good, causes a jolting,
reaction to that dispersment which, effecting further repercussion,
causes us to gravitate back to that good which is synonymous with
wisdom.

It is often said that evil begets evil as good begets good but
that violence which is of evil, being a reaction to the disintegration
of good, indicates a need for repair, for knowledge which ultimately
is well known to all in ways understandable by each. The name

knowledge which I find so intriguing and valuable that I feel strong and secure, hearing his words and later in my thoughts of them. Eventually, there is the conviction that I can be self-sufficient, that his assistance is no longer required. Looking at what I have accumulated as my own, I find his presence even irritating because I would be the master. And so I let him know that there is no longer need of his services.

But soon after, I find that I cannot master my problems without his help and so I am obliged to seek him out again. He helps me to earn that which I thought I understood but could not use with discernment. By other approaches, by different channels, he leads me to that same knowledge which previously I had failed to assimilate. He speaks of the old things but uses other expressions to convey them to me so that all seems new, even the state I had known too casually before.

Such are the conditionings of experience which, even as that master, speaks to us in diverse ways of the myriad permutations of wisdom which are for all.

As the thing we call night is, for the present order, a beneficent lessening of the thing we call day - a diminuation of light advantageous to that which requires alternating periods of activity and release from that activity - so is ignorance the lessening of wisdom. Ignorance is evil which, arising from the dispersal of good, causes a jolting, a reaction to that dispersement which, effecting further repercussion, causes us to gravitate back to that good which is synonymous with wisdom.

It is often said that evil begets evil as good begets good but that violence which is of evil, being a reaction to the disintegration of good, indicates a need for repair, for knowledge which ultimately makes itself known to all in ways understandable by each. The same

message lies in the club as in the word or caress, its effect upon us being a reminder, whether we know it immediately or not, that the impossible, utter annihilation, is not permitted.

The less evolved the receptivity, the more forceful the reminder that ignorance is bliss but only for the moment. In the lack of keen perception, we must misconstrue the purpose for which we were born until inescapable consequences make it clear that we must resurrect ourselves from the dark earth of ignorance wherein we have lain too long interred.

Ignorance, then, has its purpose upon the scale of human development. By means of contrasts, it indicates our nearness or departure from ^{the utmost good,} the utmost stability (not to be confused with the static) we may attain. ~~In the realm of contrasts, we find the inflamed craving for food which leads to satiety, the flux and reflux of antipathy and empathy in the human creature and, in fact, all those alternating forces which rule him so long as he finds it unprofitable to search out their meaning. Evil exists, then, to teach us when, where, and how best to direct our attention.~~

~~The unabated oscillations of pain and of pleasure which may be likened to those forces which draw a drop of water from the sea to be spilled again into the sea, leave us only when with a more disciplined consciousness, we have responded to the urge impelling all to evolve. After pain comes pleasure and when this pleasure ceases, dis-ease will re-occur until we are able to locate the cause of our irritation. Irritation is within and without but it is only the hypertrophic ego of man which leads to those effects he stigmatizes as undesirable.~~

Included later

~~When the capricious ego no longer causes us to have violent~~

Upon one pan of the pivoted beam (of life) lies our considerable expectations and ~~riches~~ fortunes; upon the other lies their consequence in our lives. But there is seldom rest for us. We do not attain equilibrium for while we continually add to one pan, another Hand adds to the other. And so the see-sawing continues in movements of greater or lesser amplitude.

ensive investigation of their external effects as well as the induced sensations and emotions which have their play within us. Evil exists, then, to teach us when, where, and how best to direct our attention.

In the realm of contrasts, we find the
The unabated oscillations of pain and
inflamed craving for food leading to satiety,
pleasure leave us only when we have experienced
the warring followed by the peace of exhaustion,
the urge which impels us to evolve, and this
the flux and reflux of antipathy and empathy
urge is one with that which draws a drop of
in the human being, the thesis and antithesis
water from the sea to be spilled again into
of derived historic events - all those alter-
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where, and how best to direct our attention.
than our qualities of reason, they overshadow

the latter in time of duress since the
intensity of feeling and thinking do not always
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their indulgence which have been the

When our capricious ego no longer causes
 as The unabated oscillations of pain and
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 the urge which impels us to evolve, and this
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 (~~causes him to have sensations of discomfort.~~)
 If our emotions are stronger and more pronounced
 than our qualities of reason, they overshadow
 the latter in time of duress since the ^{ngly}
 intensity of feeling and thinking do not always
 coincide. ~~so much with their symptoms as with~~
their underlying cause, more helpfully.

are disciplined
 ness,

se effects be
 as undesirable.

— sentence
 correction.

When our capricious ego no longer causes us to produce vehement reactions of stress and torment in response to external foci of discomfort, what was formerly a painful stimulus is no longer such. When the mind interjects itself as the conservator of its proper domain, succeeding experiences of pleasure and pain become less casual instrumentalities of learning as their meaning is apprehended by a more sensitive retina of consciousness upon which little is lost. A new man is born, functioning upon a less restricted plane of intelligence. And though no longer willing to exist in preceding stages of growth, he does not forget their lessons, and is accordingly able to perceive such stages in others and to deal, not so much with their symptoms as with their underlying cause, (more helpfully.)

Being held by sensations of pleasure and pain, we cannot actually know what existence, devoid of this contrast, would be. We cannot understand the new man until* we know how to transmute (into intelligence) ^{those lesser} ~~the~~ qualities* (that screen us from a more self-collected way of living.) are ready to sever themselves from the web of contrasts, to achieve a background of growth, to strive for self-collectedness.

begin to be like

interfere with a
collected way